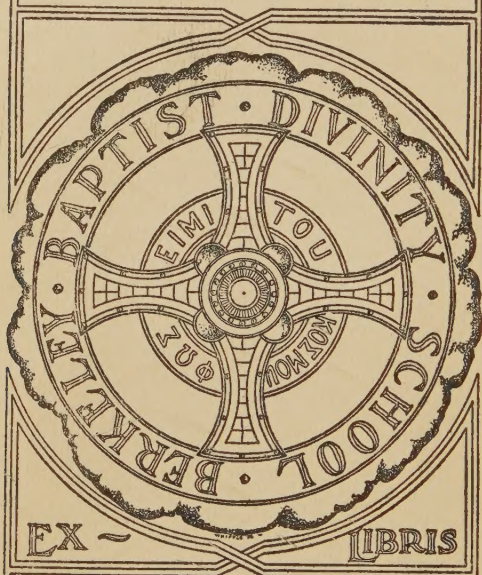


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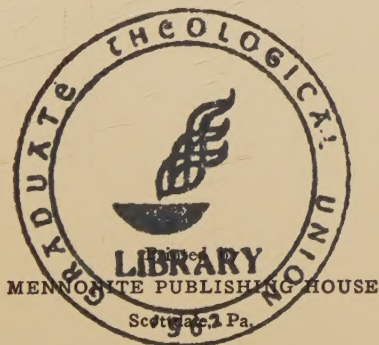
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AMISH
OF
Kishacoquillas
Valley

MIFFLIN COUNTY, PA.

By
SAMUEL W. PEACHEY
Belleville, Pa.



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PREFACE

The arrangement of the subject matter of this compilation is on a twofold plan. The first chapter contains a historical sketch of the background and annals of the Swiss German pioneer Amish settlers of Berks County, Pa., and of their remote ancestors, from the dark ages down to the time of the Revolutionary War. I herewith express my sincere gratitude to my personal friend, C. Z. Mast, of Elverson, Pa., for this chapter and for supplying other historical matter throughout this little volume. For twenty-three years he has been engaged in historical research work concerning our Swiss and German ancestors. It afforded me much pleasure through his direction to visit near Hamburg, Pa., the homestead of Jacob Hertzler, who came to America from Switzerland in 1749, at the age of forty years, as the first Amish bishop in America. I also visited in the same vicinity the Hochstetler Homestead, which marks the scene of the Hochstetler Massacre in 1757. I then visited the Moritz Zug Homestead, which has been occupied continuously by the Zooks since 1770. It is situated near Malvern, Pa. I was much delighted in being privileged to see the Moritz Zug family Bible which was brought across the briny deep from the Fatherland. Then too, I visited the burial plots of many of our sainted pioneer ancestors.

I want to acknowledge my indebtedness not only to Bro. Mast for the great help he gave me in preparing this little volume but also to Shem Zook (deceased) of Mattawana, Pa., who published a book in 1880, and to Samuel M. Peachey who published the Memorial History of Peter Bitsche in 1892. All of these were a great help to me in tracing up the records of the first bishops and ministers of Kishacoquillas Valley.

In past years many requests were made for a history of the Amish congregations of Kishacoquillas Valley, Mifflin Co., Pa. In response to this I have endeavored to write a brief sketch of their origin and history, exercising a true Christian spirit toward all, and omitting the causes of various dissensions that arose in our beloved church. May God in His great mercy and infinite wisdom blot out or cast into oblivion the carnality that prevailed with the various problems in the church. And ere I lay down my pen may I entreat my dear reader to look to Him who first loved us, and if we love Him, we love all men; we cannot help it. If you have the love of Christ in your heart you will take Him as your example. As you admire and look upon His character, you will be changed into the same image from tenderness to tenderness. There is no other way. As you look at a lovely object, and fall in love with it, you will grow into likeness to it. And so look at this perfect Character, this perfect Life; look at His great Sacrifice upon the Cross of Calvary, and you must love Him; and, loving Him, you must become like Him. Love begets love. "If ye abide in me, and

my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (Jno. 15: 7-11).

Dear reader, I have now passed the allotted time of life, threescore years and ten, and realize that "we spend our years as a tale that is told." However, let us not slack our hands from work, but pray to the Father, who has redeemed all the earth and whose Gospel fits every race, that He may lift our eyes to a worldwide vision, and thus widen our sympathies, enlarge our plans, invigorate our efforts, and build up our faith.

May the loving Spirit of Jesus so guide us in the ways of truth and right that we may depart this life with a steadfast hope of salvation in our most blessed Lord and Savior.

Samuel W. Peachey.

Belleville, Pa.

Jan. 21, 1930.

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AMISH OF KISHACOQUILLAS VALLEY

CHAPTER I

HISTORICAL BACKGROUND

These Amish people can look into the past with awe and reverence as they note the struggles and noble lives of their sainted ancestors, who were the very backbone of the early settlements in the Kishacoquillas Valley. These pioneer settlements in Mifflin County, Pa., were conceived in godliness and honest toil. The foundation of this valley was laid first upon the great bedrock of religion, and secondly, upon the noble pursuit of agriculture. Uppermost in the minds of her earliest pioneers were these two noble activities. To practice these they came from the virgin forests of northern Berks County, and Lancaster County, Pa.

And these virtues are our best possessions today. As an exponent of religious liberty and a place where sturdy toil and proper care produced fertile farms, then, this valley of Kishacoquillas has become the most vigorous nursery in America for Amish and Mennonite settlements in the states

of Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Nebraska, and North Dakota. During the period from 1840 to 1848 large migrations pushed westward into the states of Ohio and Indiana. Migrations since that time have reached the extreme western borders of our country.

Our Religious Background

The religious fervor of our forefathers had its origin in the times of the European Reformation. Because of their devotion to God they sought homes in America where they could worship God according to the teachings of the Bible as they understood them. Here, however, they had to suffer at the hands of the barbarous red men, who sometimes attacked them with their scalping knives and tomahawks. In all their hardships they had to cheer them the recollections of accounts from the lips of their forefathers—stories of religious bigotry, trials, torments, and tortures suffered by themselves and their ancestors through centuries, for conscience' sake. Especially was this true of the members of the Beiler, Zug, Hochstetler, and other Amish immigrant families from Europe. The pious Amish pioneers of Eastern Pennsylvania, later of the Kishacoquillas Valley, would not deny to any others an equal freedom to their own, to worship God according to the dictates of their consciences. This principle of religious freedom took root among the American people and, we believe, lasting results of the testimony of our forefathers are to be found in our blessed country.

The Early Believers

Followers of Jesus Christ during the first century suffered many persecutions, and, because of these severe tests, there were but few heretics in the Church. Later, in the fourth century under the reigns of the Roman Emperor Constantine and his sons the Church became united with the state. Persecutions now ceased and religious degeneration was the result. There were some, however, who never adhered to the state church, and others who left it and sought the purity of primitive Christianity. These were known by various names—Donatists, Catharists, Novatians, Albigenses, Waldenses, Anabaptists, and others.

Fierce persecutions from the Roman Catholic Church kept these faithful Christians scattered, and for a thousand years preceding the Reformation the true church was under a cloud. With the awakening, which occurred at the beginning of the year 900, strong men began to stand out as champions of religious liberty and the simple Gospel against the great and powerful Romish Church. As a prominent historian says, "They held fast to the faith through fire and against sword." About the year 1170 Peter Waldo, a wealthy French merchant had the Bible translated into the language of the people of Southern France. He also is noted for his gifts to the poor. Later his followers, who were numbered by thousands renounced the Catholic Church and carried the Gospel message into thousands of homes wherever they had opportunity. They labored most extensively in sections of western European countries, and espe-

cially in secluded parts of the regions of the Alps Mountains.

They held the faith nearly four hundred years more, even though because of persecutions they went like lambs to the slaughter. In the sixteenth century, we hear the voices of Grebel, Blaurock, Philips and others proclaiming the Gospel in its purity. Among the most notable converts to the faith was Menno Simons, a Catholic priest of Holland. Being a strong organizer, a conscientious teacher, and an able writer, he soon found himself the leader of those who dissented from the state churches. He led the movement in the heart of Europe and held to the Waldensian beliefs and his followers became the prey of the people adhering to the more militant faiths both Romish and Reformed. But neither fire, nor sword, nor drowning, nor prison, nor galley could turn them from their convictions, and while Zurich and Berne and other cities executed, imprisoned, and deported them, they multiplied and gained thousands of adherents. The first congregation of the Mennonite Church was organized in the month of January, 1525, in the city of Zurich, Switzerland.

There was also at that time in Zurich, besides the Mennonite congregation, a large Protestant Church of the Zwinglian denomination. It was called the state church because it was united with the state, or civil government. The state church was not organized according to Scriptural principles. It was merely a department of the state. Every person was forced to unite with this church whether he desired to be a Christian or not, and

all infants had to be baptized and become affiliated with the church for life. Hence, transgressors could not be excluded. All these laws were contrary to the doctrine and commands of Christ and the early fathers of the Mennonite Church realized that a union of church and state is unscriptural. Therefore they would not unite with the state church. Consequently they experienced bloody persecutions. Nevertheless, the church spread over various parts of Switzerland and through other countries.

Most of the early fathers of the Church gave their lives in testimony for the truth. Conrad Grebel died in prison at Mayenfeld, in 1526. Felix Manz was executed by drowning at Zurich, in January, 1527. George Blaurock was burned at the stake at Clausen in Tyrol 1529. Michael Sattler who, it is believed, wrote the first Mennonite Confession of Faith, was burned at Rottenburg in Germany in May, 1527. And many others died a martyr's death.

Menno Simons

Menno Simons was born in Witmarsum in Friesland, a section of Holland, in 1496. In 1536 he openly renounced the Roman Catholic Church. He wrote and spoke Latin and as to his knowledge of the Bible, none of his opponents could surpass him. He was therefore, in the latter part of 1543 requested to enter into a debate or religious discussion at Embden with John a'Lasco, a Reformed theologian. It lasted three or four days and Menno Simons held up his views quite effectively.

In 1542, however, the Emperor Charles V. offered a reward of one hundred guilders, the equivalent of hundreds of dollars in present-day values for his arrest. He fled, and escaped from his would-be captors but to his last years he was in almost constant danger of his life. Thus lived and died one of the great heroes of the Reformation. Although he played a less conspicuous role in that great crisis than did his contemporaries, Luther and Zwingli, yet his real greatness cannot be measured by the humble part he seemed to play upon the religious arena of that time. His task in many respects was more difficult than that of the founders of the state churches. While they depended upon a union of the state and church and the support of the strong arm of the temporal government, Menno considered the force of love and the simple truth of the Gospel to be vital enough to secure the permanency of his system without being propped by the temporal authority. His life was an embodiment of the simple, humble, and Christ-like spirit. He was an exponent of the religion of the common man, based upon the example of the primitive Christian Church.

William Penn a Friend to the Mennonites

In 1674 Penn wrote a letter to the magistrates of Embden, counselling them to kindness toward the Mennonites and preaching the Gospel of Peace. He visited this section of Germany. They were much impressed by him and opened their church doors for his preaching and some of them were the

first to come to the new world. Several letters of these people are in the Amsterdam Archives.

Through the Quakers and otherwise these peace loving people learned of America and thus they beheld a golden glow of promise in the west and gravitated there at the close of nearly two hundred years of suffering, in which time they held to their faith in all its simple purity.

They settled in the valleys of the Susquehanna and the Schuylkill and numerous of their tributaries. Before the Revolution they flocked down to the Shenandoah. They soon crossed the Alleghenies and settled in the region of Cumberland, Md. They multiplied and some of them drifted into the Ohio Valley, and by the beginning of the nineteenth century they had settled in lower Canada. From 1830 to 1847 a great exodus took place from among Mennonite communities in Pennsylvania. These pioneers opened up the Indiana and Illinois region and other sections of the far west. Mennonites are generally a rural people and the membership of all branches of the entire denomination amounts to about 100,000 in the United States.

Origin of the Amish

This body of believers dates back to 1693 when there was a division among the congregations of Mennonites in Berne. A faction of them followed Jacob Ammon, and the remainder remained under the leadership of Hans Reist. The division was a very painful one. The Reist party were the "Emmenthalers" that is, their stronghold was in the

thal or valley of the Emme Creek, which lies a short distance northeast of Berne. The Amish were the "Oberlanders," that is, they lived on the "ober" or upland regions in the Canton Berne, Switzerland. This split was upon the question of strictness versus liberality of rules. The feeling became quite intense and the result was that those who believed in strict literal adherence and severe unworldliness followed Jacob Ammon, and those who took the somewhat more liberal view, followed Hans Reist.

In 1700 Ammon and several of the leading followers wrote a letter to Reist, asking for forgiveness. The signatures to this letter are those of Isak Kauffman, Niggli Augsburgers, Ulrich Ammon, Jacob Ammon, Christen Blank and others. Reist, however, refused to extend the olive branch and the division has remained to the present time, although in various states the two bodies have merged. However, the leaders of both bodies in this country are no longer maintaining a solid partition wall as was evident several centuries ago in the Fatherland.

Literature and Hymnology

The early Mennonite and Amish immigrants brought with them few books, although such as they had they knew well. In addition to their Bibles, they had prayer books, and the Mennonite Confession of Faith, which is their authorized confession of faith to the present time. It was drawn up by some of the churches of Holland and Northern Germany at Dortrecht in 1632. There were

among them scattered copies of the works of Menno Simons and Dirck Philips, of the Dutch Martyrs' Mirror, the Froschauer Bible, and the Ausbund.

This slight stock, furthermore, was soon exhausted and since neither Dutch nor German religious books were to be had in America, the Germantown church as early as 1708 wrote to the church at Amsterdam, asking for a supply of Bibles, prayer books, and catechisms.

The greatest literary undertaking with which the Mennonites of the Colonial period were connected was the translation, from Dutch into German, and the printing of their well known book of Martyrs, now commonly called the Martyrs' Mirror. The work was completed at Ephrata, Pa., in 1749. It was a tremendous piece of work and there was nothing anywhere else in the American colonies to compare with it in literary achievement and theological zeal. Another work which was well known and much read by the early worshippers of the Amish society of Kishacoquillas Valley was a book of sermons by Jacob Denner, of Altona, Germany. He was born in 1659 and died in 1746.

The Ausbund is probably the oldest Mennonite hymn book known and is still used in regular worship in nearly all of our Amish congregations in Kishacoquillas Valley. It is a compilation of hymns, sung originally by the Swiss brethren who were imprisoned in the castle of Passaw in Bavaria in 1527. These old hymns although pervaded by the somber and gloomy atmosphere of the

times when they were written, and often lacking in poetical merit, were full of the love of God and the spirit of praise, and this gives them a decided superiority over many others. Many of them were composed by writers who were in prison waiting to be led to the stake or the executioner's block, and whatever else may be said about them, we can say in the words of a certain writer: "They at least express a real and sincere devotion or hope of the heart." It is this sincerity, together with simplicity of expression, which has made one hymn hold its own among the beautiful treasures of German song. This is "Der Lobgesang," which was sung for two hundred years by our forefathers in Europe. Their descendants are still singing this hymn in many Amish localities of our beloved America.

CHAPTER II

FIRST ORGANIZED CONGREGATION OF AMISH IN AMERICA

The first colony of Amish in America was founded as early as 1714, near Friedensburg, Oley Township, Berks Co., Pa., by the Yoders, who were followed by the Kauffmans, Beilers, and probably a few others. Their neighbors were of a noble Christian type, being French Huguenots. The Indians of the Oley hills were Christianized through the early missionary activities of the Moravians, yet for some unknown reason the greater number migrated to the northern part of Berks County.

After 1740 all Amish immigrants and a few prior to that time after arriving in Philadelphia, proceeded northward through the Schuylkill Valley and took up warrants near the Blue Mountains and along the banks of the Northkill in the vicinity of Hamburg, Shartlesville, Mohrsville, Shoemakersville, and Centreport. By 1742 enough had located in this region to petition the Provincial Assembly for exemption from the oath in becoming naturalized, a privilege which had already been granted the Quakers and Mennonites in Pennsylvania. (See page 45, for Memorial of the Amish to William Penn.)

They were also favored in 1766 by Richard

and Thomas Penn, proprietors of Pennsylvania, who donated twenty acres of land to them of Berne, now Upper Berne township, Berks Co., Pa., for church, school and graveyard purposes. A log schoolhouse was erected by the Amish on this land and the foundation wall was visible about forty years ago, being located at the east side of the plot. On the slope of the northwest corner is the Hertzler graveyard where lie the remains of their first bishop in America known as Jacob Hertzler. His tombstone bears the following inscription, "Jacob Hertzler, Pioneer settler. Preacher of the Gospel. Born in Switzerland 1703, came to America 1749, died 1786. First wife died in Europe. Second wife Catherine Ruegy, and second son, Jacob, buried here."

The burial ground or the entire twenty-acre plot adjoins the Bishop Jacob Hertzler Homestead which is now owned and occupied by Allen Becker.

It may be interesting to some readers to learn the names of some brethren in this first organized congregation of Amish in America by the year 1752, viz.: Jacob Burkey, Jacob Burkey, Jr., Hans and Stephen Kurtz, Jacob and John Hochstetler, Christian Fisher, Christian, Jacob, and Isaac Kauffman, Christian and Samuel Keonig, Hans Lantz, Jacob and John Mast, Jacob, Christian, Daniel, and John Miller, Christian and Jacob Stutzman, Jacob and John Hochstetler, Christian, Jacob, John, and Christian Jr., Yoder, Christian, Moritz and Hans Zug, and Melchior Detweiler.

However, from 1754 to 1764 the Delaware Indians made cruel assaults in a desperate effort to

reclaim the land, or rather to murder the settlers, coming across the Blue Mountains in great numbers after they had vacated this section for some years with the intention of never returning. They were influenced to do this through the misrepresentations of the French. This gloomy period in Berks County has been termed the "ten years of bloodshed." Hundreds fell victims along the Blue Mountains, south and north, and along the Susquehanna as far north as Penn's Creek. In 1757 the Hochstetler family experienced a horrible massacre, along with the burning of their house and barn. Some of the Hochstetlers were taken captive. Their pitiful suffering exceeded that of all their Amish neighbors. Consequently this settlement was reduced in numbers, and many sought refuge in other places. They founded three other settlements in the county which became organized congregations. They settled on the banks of the Ontelaunee and the Maiden Creek in the vicinities of Leesport, Reading, and Shillington. They pushed westward from Reading into the picturesque Lebanon Valley and founded a congregation on the banks of the Tulpehocken near Womelsdorf.

In 1760 the Masts and Hooleys, of this first organized congregation, were mercilessly driven from their homes, and, having made their escape from the hatchet and the tomahawk, they settled at the headwaters of the Conestoga Creek, about eighteen miles southeast of Reading.

Here one of their number, known as Jacob Mast, purchased a 170-acre tract of land in 1764, situated in Robinson Township, Berks Co., where

he erected a comfortable log farmhouse. In 1788 he began to serve as a bishop succeeding Bishop Hertzler, and continued in that capacity until his death in 1808. The Amish soon came pouring into the Conestoga Valley. Among the early families were the Hoellys, Lapps, Kauffmans, Hertzlers, and Yoders. The settlement has kept up a steady growth since its founding, and is now known as the first permanent Amish Mennonite settlement in America.

Bishop Mast had a vast territory under his jurisdiction, and had to endure the inconveniences of travel in that date. He served the congregations of Berks County and two congregations in Chester County, one at Compassville along Pequea Creek, and the other in the vicinity of Malvern. He was married to Magdalene Hoelly, a native of Switzerland. To this union were born five sons and seven daughters. All married and had numerous offspring, comprising 1968 families in 1911.

The Maiden Creek Congregation

This is another settlement, besides the Tulpehocken settlement at Womelsdorf, that was founded and developed into an organized congregation after the "ten years of bloodshed" from 1754 to 1764.

There were three Amish settlements, wholly situated in the county of Berks. The last member surviving was "Aunt" Polly Miller who died in 1867.

A mere recital of the members in the old Maiden Creek congregation in Berks County, Pa.,

with the ancestors and progeny of these early settlers in the regions known at present as Shillington, Mohnton, Temple, Leesport, Reichenbach and Maiden Creek, with brief sketches of their noble church pioneers, would fill volumes. Their descendants in later years pushed across the Alleghenies in such vast numbers that the church of Maiden Creek was decidedly weakened through the tendency of "Moving West," and also by the loss of their beloved and faithful minister, Christian Miller, who passed to his eternal reward, Feb. 10, 1832.

Evidently a few remained in this section during their entire lifetime. The Gospel Message was carried to this fold by ministers of like faith who made monthly trips on horseback from congregations in the adjoining county of Lancaster and from the southern section of Berks County, and part of Lancaster County, where there was a congregation in Conestoga Valley. The church, however, did not grow in numbers under this system of preaching without a resident minister. The majority of the young people became affiliated with the Dunkards, Lutherans, and United Evangelical denominations.

Hundreds of staunch members of these three religious bodies, residing throughout the County of Berks and the adjoining counties of Lebanon and Lehigh, may still easily trace back their ancestry a few generations to the peaceful Amish fathers and mothers of Maiden Creek. There are some, however, who grew to a ripe old age living according to the habits and customs of the early

Amish pioneer settlers, but who never accepted Jesus Christ as their personal Savior. These conditions have been repeated quite frequently where a church has been brought to a decline on account of similar circumstances as existed in the once flourishing colony on the banks of the Maiden Creek.

The name "Maiden Creek" is derived from an old Indian legend which says that the maidens of the various tribes were courted by the braves on the banks of this stream, and so it was given this name. Its main tributary is the Saucony, another stream that also figured in the early history of Berks County, as many a battle was waged on its banks by the savages with some of the white settlers.

Standing on the pinnacle of Mt. Penn the landscape from that high viewpoint is never more beautiful than at the approach of summer and during the harvesting of grain, when thousands of fields in subdued and varied shades of green and yellow, form a patchwork that could not be duplicated by the most skilled adepts of needle or brush. There, stretching out to the view from a stone tower fifty feet in height and about twelve hundred feet higher than the surrounding country, is a territory thirty miles square. Prominent points can be seen in the six adjoining counties of Montgomery, Chester, Lancaster, Lebanon, Schuylkill, and Lehigh. Northward, in the beautiful Maiden Creek Valley and many others, lies a considerable portion of one of the richest potato belts in the world. It is owing to this one crop, more than any

other, that the wealth has flowed hither which has made this vast section once inhabited by Amish pioneers to blossom like a rose.

The manners and customs of the early Amish settlers became riveted upon the minds of their succeeding generations. The dress of both men and women was domestic, quite plain, and made of a coarse material. The color was chiefly gray or brown. Conyningham writes, "All they required was sufficient land from which by their own industry, they could raise produce for the support of their respective families. Teas, coffees, West India sugar, and spirituous liquors were not considered by them, either as useful or necessary.

There was no newspaper published in the County of Berks before 1787. Christopher Sauer's Journal, a newspaper printed in German and published at Germantown, had an extended circulation in Berks County. Among one of its early numbers is found a report of the Hochstetler massacre by the Indians in 1757. This was the family residing near Shartlesville. They were members of Bishop Hertzler's congregation.

When these pioneers came into Maiden Creek Valley they depended more upon themselves than upon others, and with ax and maul, wielded by brawny arms, they rooted up the grubs, removed saplings, felled majestic oaks, laid low the towering hickory, and planted where they had grown, the walnut and poplar. They persevered untiringly till the forest was changed to arable fields.

They were of the same race and type as those of whom Governor Thomas said in 1738: "This

Province has been for some years the asylum of the distressed Protestants of the Palatinate, and other parts of Germany, and I believe it may with truth be said, that the present flourishing condition of it, is in a great measure owing to the industry of those people; it is not altogether the goodness of the soil, but the number and industry of the people, that make a flourishing country." Thus in tracing our ancestry to the earliest sources we eventually come to a common tribe, family, or progenitor.

CHAPTER III

AMISH CONGREGATIONS IN KISHACO- QUILLAS VALLEY

With Lists of Bishops, Ministers, and Deacons

The arrangement of the subject matter of this book is on a twofold plan. The first chapter contains the historic background of the Swiss-German pioneer Amish settlers of Berks County, Pa., and of their remote ancestors, from the middle of the dark ages, down to the time of the Revolutionary War, while this chapter gives a brief history of all the different factions of Amish in the Kishacoquillas Valley, with a complete list of all the names of pastors, bishops, and deacons who have labored in their respective districts since the organization of the first congregation.

Bishop Hans Beiler* a native of Lancaster

*Bishop Hans Beiler was the eldest son of Christopher Beiler, who was born in Switzerland, and came to America in company with his father, Jacob Beiler, on the ship "Charming Polly," which landed at Philadelphia, Oct. 8, 1737. Christopher Beiler married a widow, Barbara Yoder, whose husband had died on the sea, leaving her in care of nine children who were the first Amish to arrive in America in 1714. They settled in Oley Valley, Berks County, near Friedensburg, Pa.

In 1575 we learn that representatives of the Beiler family of Flanders, in company with several other Mennonites, had fled to England because of persecution and

County, Pa., who migrated into the Kishacoquillas Valley about the close of the eighteenth century, became the first bishop, although a congregation had already been organized before his arrival. He faithfully served in his office for more than thirty-

lived in simplicity about London. Their religious services were spied out by a constable and he drove them to South Fort on the Mersey River. They were given the alternative of subscribing to transubstantiation, to oaths, to infant baptism, and to serving in public offices or of being put to death. Some they put on board ship for Gravesend and some they killed by burning alive. One named Gerret Beiler, after much misery, escaped and tells of his ordeal in England that year.

Bishop Hans Beiler's descendants are found in prolific numbers with large families at the present time residing in Mifflin and Lawrence Counties, Pa., and also in Geauga County, Ohio. He had four brothers: Jacob, Henry, David, and Joseph. Bishop Beiler was a farmer and blacksmith by trade. Being of a hospitable disposition he became the foster father of a poor boy named Christian Miller, whose parents emigrated from Europe landing in Philadelphia, Nov. 1, 1763. They were extremely poor, and, after living for a while near Germantown, Pa., they settled in the Kishacoquillas Valley. The husband, Samuel Mueller, procured employment on the Pennsylvania Canal as a driver on the towpath, and while being engaged in this service, he was seized by a group of soldiers during the American Revolution.

After the close of the war he returned to his home, only to find the place vacated. He wept bitterly as he was told by a friend that his life companion had died. She requested on her dying bed that her children should be reared in Amish homes. The sorrow-stricken husband remained but a short period in the valley. Later he married an English woman, but nothing of his whereabouts was ever learned by any of his children in after years.

five years. He died in 1842. Upon his arrival he purchased a tract of land from John and Jacob Keonig, on Aug. 15, 1806, for the sum of 1200 pounds in lawful money, situated along the present William Penn state highway. The Keonigs

Christian, the oldest child, was fortunately received into the home of Bishop Hans Beiler. The boy proved industrious and aspired to the trade of his foster father, who was a blacksmith. His competency in the welding of iron won for him considerable popularity and he was better known by the name "Smith" Miller. After he attained to the age of twenty-one he started out peddling notions for a livelihood and traveled westward across the Allegheny Mountains until he reached Somerset County, Pa., where he settled and married a young girl by the name of Berkley. He also purchased a tract of land from the Shawnee Indians in Conemaugh Township, where there were, at that time, but four white families living in the whole township. Their first dwelling was not an elaborate structure, but a rude cabin without a door during the first summer season. The entrance was closed by hanging a blanket over the doorway. In this crude dwelling they lived more happily than thousands of couples live in magnificent houses of our day. They remembered the God of their fathers and from their humble fireside grateful songs of praise ascended to the God of every blessing. Several days were required in covering the distance to and from the mill. The wife had to take a path through the woods for miles to bring the cows from pasture. Here she would hear the howlings of wolves, and sometimes meet with redskins in search of game. Christian Miller erected a blacksmith shop and farmers came for eight miles to have "Smith" Miller repair and build things for them.

Now this is what a mother's influence accomplished, as well as the hospitality of a godly man like Bishop Beiler. Christian Miller was the first pioneer minister in the Amish congregation in Conemaugh Township, Somer-

had acquired this land from a Benjamin Chew on Apr. 12, 1804. The latter had taken out a warrant for the same on Nov. 11, 1785, from the Penn proprietaries.

set County, Pa. He had six sons and four daughters and in his offspring of five generations on May 19, 1924, we had the following ministerial statistics as made by D. J. Miller, now deceased, of La Grange, Ind.: Twenty-one bishops, fifty-nine ministers, and twenty deacons, all upholding the same banner of faith that was so vigorously carried through the virgin forests of Pennsylvania by their pioneer ancestor, Christian Miller.

Let us imagine a pioneer Pennsylvania home in provincial days. The father was absent for several years, and mother and children were alone. Often they must have been hungry and shivering, as night came down in its blackness to surround the cabin. But inside was a loving mother, who, when the children had said their prayers, tucked them up snugly in bed. Surely they could not have once thought and said, "We are nobody's child." God's blessings were freely sent to Christian and his little brothers and sisters, John, Isaac, Rachel, and Barbara. The loving mother's race was run. In the dying moments her spirit bade her to tell a friend, "I want my children reared in Christian homes—among a plain people."

Her last request was granted and the little tots all became somebody's child. Thus Christian, later known as "Smith" Miller, was welcomed into the home of Bishop Hans Beiler. There the lad not only learned the trade of blacksmithing, but above all, we believe that he imbibed something of more vital importance from the life of Bishop Beiler, a Christian character.

The Lord finally led him into the unsettled regions of western Pennsylvania, where he was called to the ministry and through his life as a leader of his flock he earnestly pleaded with others to travel toward his mother's home above.

His fellow ministers were "Long" Christian Zook* and Abraham Zook.

*"Long" Christian Zook was a brother to Abraham Zook. Both were sons of Moritz Zug, a native of Switzerland, who landed in America in 1742.

He by tradition was the son of John Zug, who was the lineal descendant of Hans Zaugg, (See I. D. Rupp's *Martyr Mirror* on page 1021 for Hans Zaugg and on page 1023 for the action of Council at Berne) of Switzerland. In religious faith he was a Mennonite preacher. He was incarcerated A. D. 1659, in Canton Berne, Switzerland, with six teachers and elders of the same faith. The state was then in union with the Zwinglian or Reformed Church.

They determined to lay hands on them and especially on the pastors and elders of the Church in order thereby to excite greater terror among the innocent members of the scattered fold of Christ. Seven of the teachers and leading elders of the Church were arrested and assigned to 6 or 7 distinct prisons, namely Uly Baumgarten, Anthony Himmelberg, Jegly Schleich, Hans Zaugg, Uly Baumgartner, Christen Christians and Rhode Peters. They were kept for some time at very hard labor, and supplied with bad food—spelt and rye—to save cost. Besides this they were greatly reviled, scorned and calumniated on account of their religious faith. It was at first asserted that they should be kept in this manner for life, to which fate they had surrendered themselves in patience and resigned themselves to the grace of God, but when it was ascertained that such measures had not the desired effect of shaking these people in their faith and religion they fixed upon another plan in the Council in Berne, namely, that they should choose one of the following conditions: First, to go with them to church; or second, to be perpetually consigned to the galley (A galley is a flat built vessel with one deck and navigated with sails and oars. It was formerly used in the Mediterranean Sea, in shallow water or harbors to unload vessels of deep draught.) as slaves; or

By the year 1846, when Samuel King presided as bishop there arose serious difficulties, as a result of which he was removed from his bishopric in 1849. At this time the Church was founded in three districts known as the Upper, Middle, and Lower. The Upper district was under the jurisdiction of Bishop Abraham Peachey, the Middle by Bishop Solomon Beiler, while the Lower district was presided by two bishops, "Long" Christian Zook and Shem Yoder.

The church during this period now experienced a wave of contention which resulted in the first split among the Amish in the Kishacoquillas

third, to die by the hand of the executioner. It was a hard choice indeed, for the first concerns the soul, and the last two, the body. They remained incarcerated until in December, A. D. 1671, when the government of Holland, at the entreaty of the Mennonites in Holland, petitioned the lords and Council at Berne, Switzerland, for the liberation of the prisoners. They were liberated on the condition that they should leave the country and not return without special permission. They were all released upon the request of Lord Beatus and conveyed to Basel and there delivered to their brethren and friends, with whom they departed to the Department of Doermstein in Germany.

Mosheim, the great church historian, says that the Mennonites after having been in a long uncertain and precarious situation, obtained a fixed and unmolested settlement in the united provinces of Holland, Europe, under the shadow of a legal toleration procured for them by William, Prince of Orange, the glorious founder of Belgic liberty. (See Evert's and Peck's history of Lancaster Co., Pa., on page 326, or C. D. Davies' history of Holland, Europe.) This illustrious chief, who acted from principle in allowing liberty of conscience and worship of Chris-

Valley, somewhere between 1849 or 1850, when the bishops of the Lower district with their entire congregation withdrew from the Upper and Middle congregations because of being in sympathy with the ex-bishop, Samuel King, who was now reinstated to his former office by the seceding faction. While Samuel King never again resumed the full duties of his office, the new branch, however, took on the name "Samuel King Church." This was the establishing of what is known to-day as the Nebraskan society, being of the strictest order of all religious bodies in the Kishacoquillas Valley.

tians of different denominations, was moreover engaged by gratitude to favor the Mennonites, who had assisted him in the year A. D. 1572, with a comfortable sum of money when his coffers were almost exhausted.

It was resolved in full Council at Berne on Oct. 11, A. D. 1671, that such male persons that were young and strong should also be sent to the galleys, as six who were sent some time before. When Lord Beatus, of Berne, Switzerland, observed the resolution of the Council at Berne, he was excited to compassion and went to the authorities and requested them to delay the transportation of the prisoners until he would go to the members of their society in Alsace, France, and ascertain whether they would bail the prisoners, for the performance of the condition, namely, that they would leave the country and not return without special permission. Their friends in Alsace immediately accepted the condition and made the engagement with Lord Beatus in writing, whereupon he promised on his part to exert the utmost of his influence with the authorities of Berne, in the expectation that he could prevail on them to deliver the prisoners to Basel to their friends, and that they would obtain a residence for them in other countries.

Their first organization consisted of three bishops. "Long" Christian Zook was chosen as their chief bishop or moderator of the bench. The ministers were as follows: Jonathan Beiler, Jacob Hostetler, Christian L. Yoder, Nathan Yoder, and John Kenagy, a deacon, who, after his death, was succeeded by Jacob Zook. Bishop Shem Yoder became the moderator of the bishop's bench after the decease of Bishop "Long" Christian Zook. Bishop Jonathan Beiler succeeded Bishop Shem Yoder after he was called to his eternal reward. In his declining years Bishop Beiler was assisted by Bishop Nathan Yoder, who assumed the greater responsibilities of the bishopric.

Christian Zook, Nathan Christian Yoder, and Jonas Beiler were the ministers during the period of Bishop Jonathan Beiler's jurisdiction. Bishop Nathan Yoder was succeeded, after his death, by Bishop Jonas Beiler who in 1885 migrated to Kansas and later removed east to New Wilmington, Lawrence County, Pa., where he is the presiding bishop.

In the year 1925 the ministers were: John and Christian Beiler, and Isaac Hostetler. Jacob Beiler was a deacon.

About 1915 Bishop Nathan Christian Yoder was relieved from his bishopric and John Beiler was ordained to perform the duties of his office. He labored until January, 1929, when he answered the call of death. The present ministers are: Christian Beiler and Isaac Hostetler, with no resident bishop, while Jacob Beiler serves as deacon.

The Nebraskan church, as it is most familiarly

known, is divided into two factions and the foregoing contains a complete list of the ministers, bishops, and deacons, since its founding in 1849.

Beginning in the year 1880 we shall include also a brief account of the other faction, by giving a complete ministerial list. It was during this year that a serious dissension broke out among them, which resulted in a split. The deacon, Jacob Zook, was the only church official who followed the seceding brethren. This schism was aided by Bishop Yost Yoder of Nebraska, as their organizer, who in 1880 organized the new branch by ordaining David L. Hostetler* and Menno L. Yoder, whom he later ordained as a bishop. In 1884 others were called to the ministry of whom John Hostetler* and Michael Yoder were ordained with Eli King as a deacon. Later John Hostetler was appointed to the office of a bishop. None of these brethren are surviving.

Finally Bishop Yost B. Yoder of Nebraska settled among them and is now assisting Bishop Christian Zook. The present ministers are: Samuel Yoder and Michael Spicher. Noah Hostetler* is the deacon. It has always been customary for

*David L. Hostetler, John, and Noah, were all descendants of Jacob Hochstetler, who is the progenitor of a very prolific and important family in the United States. Jacob Hochstetler arrived at Philadelphia, Sept. 1, 1736, and settled in Berks Co., Pa., where he was listed as one of the first taxables in Bern Twp., in 1752. In 1757 the family were attacked by Indians. The mother, a son, and a daughter were killed, and the father and sons, Joseph and Christian, made prisoners. Another son, John, resided near his father at the time of the massacre.

the church to bear the name of the surname of each bishop.

The first Amish church of the Kishacoquillas Valley as originally founded in Switzerland was established soon after the close of the Revolutionary War, probably about 1790 or 1793. By year 1861 another serious trouble broke out which had been brooding for six years prior to the above date in the Upper and Middle congregations.

Bishop Abraham Peachey had the leadership of the Upper congregation. The ministers, Christian and David Zook, and the deacon, Christian Detweiler, had given their loyal support to Bishop Peachey, until in 1863, when Christian and David Zook changed their church affiliation to the Middle district, of which Solomon Beiler was bishop. The Upper and Middle congregations have been two distinct bodies since 1861.

Continuing with Bishop Abraham Peachey and his followers, we may note that after the withdrawal of Christian and David Zook he was left with only Christian Detweiler as a deacon. The first to be ordained to the ministry were Christian K. and David Peachey, with the assistance of Bishop Moses Miller of Holmes County, Ohio, who was better known as "Der Kleinie Mose."

The year 1861 thus marks the establishing of this body which is popularly known in all Amish circles in the United States and Canada as the Peachey Church.

In 1871 Christian K. Peachey was ordained a bishop. The ministers and deacons who have served in his administration with date of ordina-

tion are as follows: Daniel Yoder, 1869, deacon; John Peachey, 1874, minister; Christian Z. Yoder, 1880, minister; Jonas Z. Peachey, 1884, deacon; David C. Peachey, 1891, minister; Samuel K. Yoder, 1895, minister; Benjamin* and Jacob Hertzler were also ministers.

In 1892 Benjamin Hertzler was ordained a bishop. During this administration of Bishop Hertzler the church had an accession of another minister known as John Yoder. He was accepted as a lay member, having been a silenced minister who was formerly identified with the Middle district, or what are now the congregations which are presided over by Bishop Eli Kenagy. He was finally received as a candidate for the ministry under the regular mode of using the lot, and thus he was chosen and ordained to serve in the ministry which he faithfully executed until his death.

In 1889 Samuel W. Peachey, the compiler of this book, who had also been identified with the Middle district as a minister, became affiliated with the Peachey Church.

After the death of John Peachey, in 1897, and Christian K. Peachey, in 1899, two brethren were called to the ministry in 1900, Levi Kenagy and C. D. Peachey.

The Peachey church now included two districts known as the Upper, which was under the leadership of Bishop David C. Peachey, Jacob H. Peachey serving as deacon, while the Lower dis-

*Benjamin Hertzler and his brother, Jacob, were natives of Juniata County, Pa.

trict was presided over by Bishop John P. Zook, who was ordained a bishop in 1901, and is still performing the duties of his office at this writing.

In 1911 a schism entered the church that confronted many of her sister congregations throughout Amish localities in Pennsylvania and Ohio. Efforts were made to secure a reconciliation but all proved to no avail and finally the church was divided into two factions. Bishop John P. Zook of the Lower district now had remaining for his associate ministers Jacob Hertzler, C. D. and Samuel W. Peachey, while Bishop C. D. Peachey of the Upper district, who maintained more restricted views, gained an accession of three ministers and one deacon from the Upper district, viz., Levi Kenagy, Christian Z. Yoder, and Jonas C. Peachey, a deacon.

In 1912 two ministers were ordained, Noah Yoder and Samuel Pecht, and D. C. Peachey filled the vacancy of the deceased Bishop Hertzler. Joseph Peachey, a great-grandson of Bishop Abraham Peachey, the founder of the Peachey Church in 1861, was ordained a deacon and John Y. Renno, a minister. Bishop Noah Yoder is the present leader of this flock, having filled the vacancy of the deceased David C. Peachey.

The Bishop John P. Zook branch of the Peachey Church was now in need of a greater ministerial force after the split in 1911. The first minister ordained was Amos Yoder, a son of Samuel K. Yoder, who was later relieved from the ministry. He then became identified with Bishop Eli Kenagy's congregation at Allensville.

In 1911 three of the seceding ministers, namely, Samuel K. Yoder, Jonas Z. Peachey, and his son John Y., again united with the main body and brought back forty members that had withdrawn. This body also comprises two districts, known as the Upper and Lower. Bishop John P. Zook has the oversight of the Upper; his fellow ministers are: Samuel W. Peachey, Christian D. Peachey, and Samuel K. Yoder. The Lower district is presided by Bishop John B. Peachey, who was ordained to the ministry in 1911, and later appointed bishop in 1913. The present ministers are John Y. Peachey, ordained in 1915, and Enos Kurtz, ordained in 1917.

Entering again upon the split of 1861 between Bishop Abraham Peachey and Bishop Solomon Beiler of the Middle district we find that the latter branch erected its first meetinghouse at Belleville in 1865, and another at Allensville in 1869. These two congregations also flourished under the jurisdiction of Bishop Samuel Yoder. The ministers, Christian and David Zook, who had seceded with Abraham Peachey now united again with this branch and ministered unto the flock at Allensville after having left the church for three years. Bishop Samuel Yoder was a near resident at the Belleville Church and his fellow ministers were: John Yoder, John Hartzler, and Enoch Zook. In 1883 Joseph Beiler was ordained to the ministry and Levi Esch as deacon. David Zook succeeded Bishop Samuel Yoder after his death. In later years Bishop Zook moved to Kansas. Among the ordinations to the ministry that followed in these

two congregations, while in the administration of Bishop David Zook, were Samuel W. Peachey, Nov. 2, 1884; Enoch Zook, Nov. 2, 1884, now deceased; Abraham D. Zook, 1885, who has also passed to his eternal reward. Joseph Zook, 1885, was ordained as a deacon. Prior to 1885 Bishop David Zook migrated to Kansas, after which the two congregations were brought under the oversight of Bishop Michael Yoder of Mattawana, Pa., until 1889 when Abraham D. Zook was appointed bishop to relieve Bishop Yoder of the oversight in the Kishacoquillas Valley. However in 1897 these two congregations experienced another serious trouble. A special conference was called in session with a large attendance of bishops, ministers, and lay members from Ohio and Indiana and various parts of Pennsylvania, convening at the Belleville Church in October, 1897. There was apparently a reconciliation brought about through the efforts of the conference.

However, in 1898 Bishop Abraham D. Zook withdrew and a number of his followers. They worshiped for an entire summer season in an old dwelling house owned by David Z. Yoder, until their new church edifice was erected which they named Locust Grove.

John S. Yoder of Mattawana, Pa., a minister, united with this body. Finally the following were chosen to serve in the ministry: Samuel T. Yoder and John L. Mast. The latter serves in the capacity of a bishop at present. Jonas D. Yoder was later ordained as minister, and Benjamin Glick as a deacon. This body has united with other simi-

lar bodies in the states of New York, Delaware, Ohio, Indiana and Iowa, and they convene annually as a conference body. They are known as the Conservative Amish. The congregations at Allensville and Belleville, which were formerly under the jurisdiction of Bishop Abraham D. Zook, were again brought under the oversight of Bishop Michael Yoder of Mattawana, Pa., and supplied with another minister chosen from among their number in 1901. The choice was Joseph Kenagy, a resident of the Allensville district. He was a man of calm and peaceable characteristics well suited to serve during this period.

In 1907 Eli Kenagy was ordained a minister. He later assumed the office of bishop by relieving Bishop John E. Kauffman* who had succeeded Bishop Michael Yoder.

*Bishop John E. Kauffman came from the house of Jacob and Stephen Kauffman, of Bern Township, Berks County, Pa., who among other Amish, viz., John Hertzler, Christian Schmucker, John and Christian Zug, and Jacob Mast, were severely tried during the dark days of the Revolutionary War as they were drafted into service. Being a nonresistant people and refusing to serve, they were imprisoned in the Reading jail. So many of these people were thrown into prison that the women were compelled to work in the fields to support their families. Christian Schmucker lived on the present site of Wyomissing, a suburb of Reading. His beloved wife, Catherine, and their little grandson, Christian, who was born Feb. 11, 1775, carried the meals to him while he was imprisoned. They had to walk a distance of several miles over what is now one of the main thoroughfares of the city. The boys would ridicule and treat them meanly by throwing stones at them.

In the meanwhile Joseph Zook was chosen as a minister and Levi Esch as a deacon. Both have passed from this life to rest from their labors.

Joseph Zook died at Oyster Point, Va., while serving as a minister to a small congregation at that place for a number of years.

Later Joshua B. Zook was ordained to the ministry. He is serving at present with Elmer Yoder who was called to the ministry in 1927, and Uriel Zook is serving in the office of deacon.

Elmer Hess, a Mennonite minister from the Southwestern Conference District of Pennsylvania is serving the congregation at Belleville, filling the vacancy occasioned by the deaths of Joseph Beiler and John Hartzler. The latter was a minister at Minot, N. Dak., for several years, then he received a charge at Long Green, Md., where he labored for a number of years, and finally he and his family migrated back to his native locality, where he lived a few years. His death was caused by a fatal fall from a ladder. He was a painter by trade.

According to tradition those who were imprisoned for refusing military service were sentenced to be shot and a day set for their execution. A meeting was held in Reading prison to administer the Lord's Supper to the condemned brethren. But the execution was never carried into effect. Through the leading of a kind Providence friends interfered, particularly Henry Hertzell, pastor of the German Reformed Church, who appealed to the authorities in behalf of those who fled from Europe to escape military service and who could not now be expected to do what their conscience forbade them do in Europe. The appeal was heard and the peace-loving prisoners were set free.

He was painting a house in Belleville when he had his fatal accident. His widow and children are still living in Belleville. He has two sons who are also painters. Thus ends the history and record of our early settlers and forefathers who came to the Kishacoquillas Valley. The record of the bishops, ministers, and deacons reaches from 1793 to this present time, 1930.

GAN'-SHO-HAN'-NE!

By C. Z. Mast

Thou mother, we love thy streams,
 Jesus leads us in the glittering sunbeams,
 For we are here to walk the way the Christ life leads,
 And entreat the Indian with all good deeds.

We lift our eyes to pastures new, Oh beautiful Gan'-sho-
 han'-ne!

Our songs break like thy bubbling fountains,
 Where life is so free on the slopes of thy mountains,
 Oh beautiful! beautiful! Gan'-sho-han'-ne!

In the glorious sunrise we watch thy waters run on,
 And trust in thy mercies from dawn unto dawn,
 Your accents so sweet, forests and mountains ring,
 To make thy glories cause us to smile and sing.

Our little sons play on the banks of the An'-te-le-han'-ne,
 And view the rap'trous scenes of Man'-ah-te-han'-ne,
 Oh come hear God's Word in the vale of Tul'-pe-we-
 han'-ne,
 And herald the message o'er Al'-le-ga-han'-ne.

Oh mother of waters, sustained by the daughters so
 bright,
 Together ye flow, Yea! unity brings a saint delight,
 And thither while racing and ever embracing
 Could we wish the hours more slow, Oh! Gan'-sho-
 han'-ne!

We love to worship the God of our fathers in undisturbed
 repose,
 And walk in His pathway e'en among forest foes,
 He will mark the mourning tears from our agonizing
 fears,
 On the bloody Indian trails of Gan'-sho-han'-ne.

Before the forest savage with his wild terrific yell,
 The Hochstetlers with the scalping knife were stricken
 and fell.
 Ten mournful bloody years with tears—on bended knee
 We in faith shall soar above the fading scenes of Gan'-
 sho-han'-ne.

By Conestoga, Tuscarawa, and Kishacoquillas' shady rill
 Our bleeding hearts can ne'er describe with tongue or
 quill,
 To see His deep streams of mercy check the forest foe,
 And lead us to celestial towers from mankind so low.

Schmuckers, Stoltzfuss, Shontzs, Kurtzs, Kauffmans,
 Masts, Zugs, Yoders and Planks,
 With Beilers, Millers, Hertzlers, Hollys, Lapps, and Troy-
 ers are all in His holy ranks.
 In the shadow of life's evening we rejoice in our boys,
 Lord teach them Thy power to save and give never end-
 ing joys.

Long after our mouldering bodies in the church-yard lie
 Let this posterity send Thy Gospel light, willing to do
 and die;
 Now help them stand as monuments with Thy Word sin-
 cere
 All clothed in unspotted garments when Thou dost ap-
 pear.

Note.—Gan'-sho-han'-ne, meaning "the mother of wa-
 ters," is the Indian name for the Schuylkill River. The
 Dutch name, Schuylkill, means hidden stream. The out-
 let of the Schuylkill where it flows into the Delaware
 River is so wide as not to be observable. The Schuylkill
 is the principal stream of Berks County in southeastern
 Pennsylvania, with important branches—Ontelaunee and
 Manatawny.

CHAPTER IV

A MEMORIAL TO WILLIAM PENN

The following is an address extant (it being a memorial of the Amish to William Penn) which breathes the fervent spirit which animated them, and at the same time illustrates their principles and aims in the land of their adoption. It is dated May 20, 1718, the month and year in which Penn died.

“To the most worshipful and respectable Proprietor of the Province, William Penn, and His Deputy Governor:

“We came to Pennsylvania to seek an asylum from the persecution to which we had been subjected in Europe. We knew the character of William Penn, and rejoiced God had made such a man. We had been told that the Indian right to the soil had been extinguished by purchase, to enable the conscientiously scrupulous to settle and enjoy their religious opinions without restraint. It was with primitive notions like the Patriarchs of antiquity we removed to the land of promise, but to our grief and surprise and mortification the government neither respected the conscience of the proprietary nor the faith of the Amish. We were invited to settle in this land by William Penn.

“Listen to us; if you do not, who will? We are required to obey laws in whose making we

cannot participate (the Amish differing from the other Mennonites at that time in not voting). We are governed by the laws of God, you by the laws of man. Those of human authority cannot control us in opposition to His will declared in the Holy Scriptures. We do not attend elections, we enter not your Courts of Justice, we hold no offices either civil or military. We did not object to the payment of our land, because it was purchased by William Penn, and you are entitled to remuneration, but we hold it to be a grievance that, entertaining nearly the same opinions as the respectable Society of Friends, we should like them be subjected to Military and Civil Jurisdiction, especially when it is recollected that the head and proprietor, whom we now have the honor through you to address, is himself a member of that society. The Society of Friends at least ought to have escaped such treatment. We are not **a little people**, for the Mennonites and the Tunkers, are also liable to be insulted by the tyranny of authority.

“We came to Pennsylvania to enjoy freedom of mind and body, expecting no other imposition than that declared by God. As we have been taught to hurt not our neighbors, so do we expect that our neighbors will do us no injury. As we cannot contract debts, we require no law for their recovery.

“If we should be so unfortunate as to have indigent neighbors, we shall provide for their wants, the same inclination that tends to the preservation of our children prompts to the care of every member of our flock. Conscience, the voice of God, de-

ters us from the commission of crime. As we commit no crime, hard is it for us to suffer for those of others. We ought not to be compelled to pay for the maintenance of convicts.

"We ask you for permission to pass our lives in innocence and tranquillity. Let us pursue our avocations unmolested. We respect your rights, respect our customs. We ask nothing of you but what the Word of God can justify."

The great concensus of opinion is to the effect that Hans Herr and Martin Mylin, Dr. Hans Neff, and a few others were the leading spirits of the early Mennonites in Lancaster County and there is no doubt that these elderly fathers were the very backbone of the first Mennonite settlers; they managed the spiritual and financial affairs of their brethren. But in 1717 there appeared within what is now the bounds of Lancaster County, an Amish Mennonite boy, fifteen years of age, who was gifted with a wonderful intellect, religious spirit and strong constitution. At the early age of sixteen, in the year of 1718, it is asserted he drew the above memorial for his brethren, addressed to William Penn.

He was known as Henry Zimmerman who lived to be seventy-eight years of age, dying in 1780.

Here is a little of the lofty spirit of the first emigrants of our early church fathers; it is the spirit of the Swiss mountains. The Deputy Governor sent orders to the judicial officers to mitigate the civil duties imposed upon the peace sects in the valley of the Conestoga, and they have been

mitigated ever since. One cause for alarm all the peace sects shared in common, namely, the danger of being dragged into war measures against their conscientious scruples. The Quakers manfully resisted every attempt of the colonial government to this end, and the Amish and Mennonites profited by their firm and unalterable course. Sometimes the Governors were prudent and moderate men like Keith, who was governor at the time the Amish made their appeal to William Penn, under whom all apprehensions were allayed; again they were overbearing and jealous of their power, like Thomas, under whom the peace sects trembled for their security.

However, during his administration, a most important act was passed in behalf of their religious scruples, entitled "An Act for naturalizing such Protestants as are settled, or shall settle, within the province who, not being of the people called Quakers, do conscientiously refuse the taking of an oath." By the act of 13th George II it was that all persons residing for the space of seven years in his Majesty's colonies, having taken an oath, or, if Quakers, an affirmation of allegiance and abjuration, and professing at the time the Christian religion, as it was prescribed by the first act of William and Mary, should henceforth be considered as natural born subjects. This did not include the Mennonites and kindred sects, who were equally strenuous with the Quakers in their opposition to oaths. To remedy this difficulty the foregoing act was passed in 1742.

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